THE SKIRMISHER CONFOUNDED:

Being a Collection of several Passages taken forth of some Books of *John Cheyney's*, who stiles himself, *The Author of the Skirmish upon Quakerism*;

In which is the Baseness, Wickedness, Contradictions, Lyes, Hypocrisie, Unbelief, Confusion and Blasphemy of that Skirmishing Priest discovered, and he laid open to the View of every one who shall read with a single Eye,

---

Collected by a Friend to the Truth, and a Well-wisher to the Souls of all People,

Roger Haydocke.

Isa. 55. 17. *No Weapon that is formed against thee shall prosper, and every Tongue that shall rise up in judgment against thee thou shalt condemn; this is the Heritage of the Servants of the Lord, and their Righteousness is of me, saith the Lord.*

Psal 7. 15. *He made a Pit, and digged it, and is fallen into the Ditch which he made.*

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C.R.
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John Cheyney's Book entituled, *A Call to Prayer*, &c in the Preface to the Reader, saith thus, *I would be loath to fasten any Error upon any Person, which I can perceive him not to hold, and I would candidly interpret all words so far as I can with Conscience and Justice to the Truth.*

The next page of the same Preface to the Reader, thus. *I do not know but by their Opinion of the Light within, Devils and damned Souls may be saved.*

In his Book entituled, *The Skirmish*, &c. p. 4. Penn's *Position doth just fit the* Irish *Rebellion, the* French *Massacree, the* Marian *Persecution, the Ten Persecutions of the Primitive Churches, the Gun-powder Treason.*

Page 13. of the same Book, *I would be glad to make the best I can of your Position.*

Animadversion, Can there be greater Baseness, then under Pretence of Candor to be thus Absurd? Is it not great wickedness in this Skirmisher, to make such Ungodly Consequences of so Harmless a Position, and yet afterwards say, He would be glad to make the best he can of it.

Here followeth the Prieſt's Contradictions.

John Cheyney, *The* Skirmiſher, *againſt fighting* OR John Cheyney, Himſelf.

Aſſertion.

1. CAll to Prayer, pa. 117. *I dare ſay, let the Light within alone, and ſay nothing to it, and it ſhall never move any* Quaker *or ungodly Soul to pray till Death, or the Flames of Hell ſhall awake them.*

2. p. 119. *A* Qua. *or any other may live a ſecure fleſh pleaſing life all his dayes, & never have one effectual motion to prayer if he be ruled by the Light within.*

3. Pag. 119. *The* Quakers *could hardly deviſe a more ſin-pleaſing Doctrine, then never to pray without*

Contradiction.

1. CAll to *Prayer*, *pag.* 119. For though the Light may move, yet it will be but a weak Motion, and the Motion of the Darkneſs or Fleſhly Part will overcome.

2. *Pag.* 119. That which ſhould Move them to Prayer, the Light within, is over-powered by the Darkneſs.

3. *Pag.* 118. I'le tell thee what keeps me from Prayer, when my Conſcience & the Light within

n Motion from the Light within.

in moves me to Prayer, my Sloath and Lazineſs, my Deadneſs, want of Life and Hunger, and Spirit in my Soul.

4. Pa.109. *Their grand Principle of the Light within is not conſiſtent with right Prayer.*

4. *Pag.*3,4. Right Prayer is not meer words, nor a meer work of Nature, nor bare humane induſtry and ſtriving without the ſpecial Grace and Concurrance of God.

5. P.76. *The Spirit of God is a Spirit of Supplication, he commands and moves to prayer.* p.20. *The Spirit doth intercede in us—we could do nothing without the ſpecial help of God's ſpirit— without the ſpecial help of God's ſpirit we can do no ſpecial work.*

5. *Pag.*115. Their great Aſſertion, that Prayer is not to be done without the Motion of the Light within— ſome have confeſſed, they never pray without a Motion from the Spirit of God. *Pag.*98. You need no Motion of the Spirit to tell you when to feed and clothe your Bodies; but you need a motion from the Spirit to put you upon to dreſs and feed your Souls.

6. Quakeriſm ſubverted, p.18. *The Light within tells me, there is a God.*

6. *Pag.* 101. Truſt not that blind deceitful Guide within you, the Light within you, leſt it lead you into everlaſting darkneſs.

7.

7. Skirmish. p.13. *The Light within, which should be man's Guide, takes part with the flesh and Satan against God.*

7. *Pag.* 61. When God and Conscience have called to this Duty, a lazy, carnal, self-willed Mind has kept us away.

8. Call to Pray. p.111. *They are no people of prayer and make no use of prayer:* p.101. *A prayerless people of a prayerless Religion— Prayerless Pretenders to Holiness.*

8. *Pag.* 114. If Report be true when they do pray; for I have heard & believe, that sometimes they pray.

9. Skirmish. p.13 *If the Scriptures go, farewel God and Christ, and Heaven, and all Law and Rule.*

9. *Pag.* 62. Must a hungry man need a Scripture to tell him how often he must eat? no more doth a hungry Soul need a Scripture to tell him how often he must pray.

Besides these Contradictions out of his Books, I shall add one more out of two Manuscripts written with his own Hand, which I think he will not deny (and I am certain in this he hath no Cause to Blame the *Printer*, as some time he did) but if he deny it, I can both produce and prove it.

10. *O Lord, thou knowest that I am what I profess my self to be, thy Servant, sincere and upright,*

John Cheyney.

10. Given forth by a weak believing Christian, and disobedient Servant of Christ.

John Cheyney.

I ſhall here ſet down ſome of his Confeſſions to the Light, Grace and Spirit of God, and then diſcover his Lyes, &c.

Page 120. *THe Light then prevails Habitually, and there is a kind of continual Exerciſe of the Soul by internal Prayer.*

Pag. 122. *The Soul and Heart of Prayer is within ſeen to God.*

Pag. 4. *There is a great deal of Praying outwardly which is not right and ſincere praying, outward Bawling and Canting.*

Pag 90. *He that turneth away his Ear from hearing the Law, even his Prayer ſhall be Abomination.*

R. H. queries, Is not the Law Light? and where is this Law and the Ear alſo that ſhould be turned to it, without man or within man?

Pag. 7. *All right Prayer muſt be in the Name of the Lord Jeſus Chriſt—The bare naming of Chriſt is not enough.*

Pag. 12. *Whilſt there is Grace in the Soul, there will be a Root of Prayer.*

Pag. 28. *What is God to me, if I have no Life or Spirit in me, wherewith to ſeek him, and apply my ſelf to him.*

R. H. queries, Whether all men have not need of Life or Spirit in them (as well as prieſt *Cheyney*) wherewith to ſeek God, and apply themſelves to God? and if ſo, why does this prieſt tell the people, The *Quakers* mangle God and Chriſt, and cut them in pieces, becauſe they ſay, God hath given people a Meaſure of Life, Light and Spirit, wherewith they may ſeek after and apply themſelves to God?

Pag. 20. *The Spirit doth intercede in us by a kind of continual reſtleſs Motion and importunity towards God.*

Pag. 57. *Wicked people, were it not to ſtill their Conſciences, they would not pray that little which they do.*

R. H. queries, Doth not the Light in the Conſcience move them

them to pray? is it as a drunken negligent Coach-man? or rather, doth it not do its Office truly, and is clear of the Priest's wicked Charge? Hear him further.

Page 84. *This is the Language and Practice of Wordliness, stand by God, stand by Christ and Eternal Life, cease Conscience, away Spirit, let my Soul sink.*

R. H. Sure God and Christ, the Light and Spirit are not to be blamed, since they are bidden stand by, and are turned from before the Soul can sink; but what a Strait doth this bring the *Skirmisher* into? who in his Book intituled *Quakerism subverted*, p. 31. tells us, *If the Light be blameless*, or in Effect he saith, (for his Words admit of the Consequence) *If there be any thing in man, though of God and not of man, that is Innocent and Blameless before God, then the* Quakers *are in the Right, and all that he hath writ, as also his* Skirmish *must fall to the Ground, and he must acknowledge himself to be utterly defeated, and to have lost the Day.*

Now, that there is something of God in man, he also grants p. 28 of the same Book, in these Words, *There is something of God, something of Satan, Flesh and Spirit, Light and Darkness.*

Now to the Conscience of the Reader in the Light of God do I leave it, that Judgment may be given betwixt the *Skirmisher* and the *Quakers*, whether the *Skirmisher* be not utterly routed. Hear him further.

Call to Prayer, p. 103. *So dangerous it is to resist the Spirit of the Lord, and to imprison the Truth in Unrighteousness, and to go about to salve an Ulcerous Conscience by false Cures, they may serve for a while, but the Day is at Hand when God will search us all.*

R. H. The Priest grants the Spirit of the Lord may be resisted, and the Truth in Unrighteousness imprisoned: Now I query whether this Resisting the Spirit, and Imprisoning the Truth be within man, or without him?

Page 41. *A Gracious Man* (saith the Priest) *may silently worship God, and speak to God, and so as none may hear but himself, and yet he most fervent in Prayer*, and yet this Priest scoffingly saith, p. 101, 102. *How many dumb and silent Meetings*

ings have you? without either prayer or preaching. P. 19. *Men may give us Words and Forms to use, but they cannot give us the Spirit of Grace and Supplication,* p. 17. *Who knows how to pray to God, further then God shall teach and enable him?*

R. H. querieth, whether it be not safe for all then, to feel God's Spirit with them to teach them in Prayer? Hear what the Priest himself saith.

Page 21. *When the Spirit of the Lord is from man he can do nothing, Prayer sticks in his Mouth like choak-Cheese.*

Thus much by the Priest in Honour of the Light, Grace and Spirit of God in Prayer. I shall here add some of the Priest's Lyes and so proceed.

Page 122. *The* Quakers *declare themselves to be Hypocrites.*

Page 50. *Christ answers, get you gone, away with you (*to wit, *the five Foolish Virgins) ye are Workers of Iniquity, I never knew you.*

Page 140. *I am passed through the Red-Sea,* Egypt *is behind me; I am escaped out of* Sodom; *I am from under the Bondage of Spiritual* Pharoah, *the Devil, who once was my Father and Master.*

Skirmish, p. 2. *The* QUAKERS PROFESS *to build their Religion and Hopes upon the Scriptures.*

Call to Prayer, p. 15. *God hears wicked men in their Distress, and grants them many Good things in Answer to their Prayers.*

Answ. This contradicteth the Scripture, *If I* (saith *David*) *regard Iniquity in my Heart, the Lord will not hear me,* Psal. 66. 18.

Besides these there are many other forged Lyes in his Books, which for Brevity Sake I pass by at this time, he tells the World, p. 115. *That he hath discoursed with some* Quakers, *who have confessed to him that they never pray without a Motion from God's Spirit.*

R. H. querieth, Why should they pray without God's Spirit? J. C. himself confesseth elsewhere (as I have hinted before)

 that

that nothing can be done in Prayer without the especial Help of God's Spirit, yet he blames the *Quakers* for refusing to pray without the Spirit move them; but had they not better do so, then to go before or without the Spirit, and have their Prayer stick in their Mouthes like Choak-Cheese, as said *John Cheyney* before: But in this I have Reason to suspect Forgery, that those *Quakers* should confess to him, they in many Years have not had a Motion to Prayer. Now if his tale be true let him give us the Names of such, if it be false, let his Iniquity stop his Mouth, and let Shame come over him. But to proceed.

Call to Prayer, p. 42. *God is a Spirit, and he requires the Spirit in every Performance, and nothing but the Life and Spirit, and Zeal and Fervency in all our Duties and Services will please him.* Mal. 1. & last, *Cursed be the Deceiver which hath a Male in his Flock, and voweth and sacrificeth unto God a corrupt thing.*

R. H. Well, enough for the Downfal of this *Skirmisher*: The Priest confesseth, he hath a Male, asserts, God requireth nothing else, neither will be pleased with any thing else, but Spirit, Life, Zeal and Fervency; he grants, that the Deceiver who hath a *Male*, may sacrifice to God a corrupt thing, *to wit*, A Cold, Distracted, Life-less, Dead Prayer; and such Prayers, Offerings and Sacrifices are Abomination to God, no more pleasing to him, then was the cutting off of a Dogs Neck, or offering Swines Blood, and unto such Deceivers the Curse is due.

Now how near this Priest *Cheyney*'s Prayers are thereunto read in his own Words published to the World, which need little Animadversion, because they speak fully of themselves; he ought not to be angry with me for repeating them, since he hath caused them to be printed, if he be ashamed of them let him call them in and recant, and what I have in my Custody, he shall have freely; but to the Matter, in order to signifie his Hypocrisie.

Call to Prayer, p. 45, 46. *We all come under reproof for our coldness*

coldneſs and deadneſs in Prayer, there is much deteſtable hypocriſie and coldneſs committed by us in our ſolemn Prayers to God, both in ſecret, in private and in publick. Doth not this ſpeak forth it ſelf? But hear him further. *What is this but to mock the Almighty God, and to ſport with conſuming Fire, and dally and play with Everlaſting Torment, and be in jeſt and complement with Heaven and Hell, and make a light matter of ſin and eternity; What is this but a prophanation of God's Name, and going to Hell upon our Knees, and a provoking God to deny us thoſe Mercies which we ſo faintly beg?—— Why do we pray like canting Beggars, like Dreamers and Sleepers?*

Pag. 135. *O my God forgive me all my Omiſſion of prayer, all my Coldneſs, Deadneſs, Lukewarmneſs and Diſtractions in Prayer.*

Page 139. *I am diſtracted in Prayer, I am ſoon weary, I come poorly off, my Foes are too hard for me—Why go I mourning all the Day long, when the Comforter which ſhould relieve my Soul is gone from me?*

Page 145. *It is a great Miſery as well as Sin to be lukewarm in Prayer—— Tremble to have my lukewarm Prayers abhorred by God, and ſpued out of his Mouth, and caſt in my Face as Dung. —— If I get to Heaven it muſt be by this Trade of begging.*

Page 143. This Prieſt *Cheyney* tells us, *If he be idle in prayer he ſhall have but a ragged tattered Soul,* Mark, he ſaith, *I ſhall not be able to cover or conceal my Wickedneſs from the World.*

R. H. querieth, whether this be not a Hypocrite indeed, who by diſtracted prayers thinks to hide his Wickedneſs from the World? Hear him further.

Page 47. *O loytering Souls, unprofitable and unfruitful Servants all of us to our heavenly Maſter! Let us be aſhamed of our Doings, and mend our Prayers, leſt God ſpue them out of his Mouth.*

Page 131. *Hadſt thou, O my Soul, but a right Senſe of God, thou couldſt not but be fervent in Prayer; thou prayeſt, but how? Exceeding coldly.*

R. H. The Prieſt grants he hath not a right Senſe of God,

and that he prayes exceeding coldly, yet in page 141 he ſaith, *But the Lord is with me, and ſhall preſerve me unto his heavenly Kingdom*; but mark Reader, what follows in the ſame page, *But yet my Soul is much ſadded & caſt down when I conſider what Strivings and Fightings there is in my Prayer againſt it ſelf, one part in me would be more holy, and another part contradicteth it, and would be as I am, and have leave to be unholy; one ſide is for God and for Heaven, and the other ſide ſavoureth Earth, and is all for the Fleſh, and grudgeth every painful ſigh for Heaven; O how is my Soul toſſed between theſe two Contenders! and I am compelled to pray* Hypocritically, *and* Diſſemble *with God, and utter Untruths to him that ſearcheth the Hearts, and delighteth not but in Upright Lips.*

But this is not all, (though enough to confound this *Skirmiſher*) Yet he ſhuts up himſelf in Unbelief, hear him, *But either it muſt be ſo in part, or there will be no praying in this World.*

R. H. querieth, Muſt there either be Hypocritical Praying, Diſſembling with God, and uttering Untruths to him that ſearcheth the Hearts, or no praying in this World? God forbid: Let this Lying, Diſſembling, Hypocrite's Mouth be ſtopt, the Spirit of God inditeth better Matter, it teacheth all the Sons of God, who are led by it, to pray with it, and with Underſtanding (not rude or diſtracted, like Prieſt *Cheyney*) but to offer to God what God hath prepared; for he prepares the Morning and the Evening Sacrifice, which as ſweet Incenſe is accepted of him; he hears his own Spirit, and another Spirit he will not hear. Hear what he ſaith of their Congregations.

Call to Prayer, p. 30. *O how little of Prayer is there in our Congregations? indeed there is praying in many Congregations, but it is rather a Mocking of God, moſt vile Hypocriſie; ſo often as the publick Prayers are read and repeated by the Miniſter and People, ſo often the Name of God is taken in vain exceedingly by many Hypocritical Miniſters and people*: and yet the Prieſt ſaith of himſelf, p. 142 *I am the moſt Rude and Unskilful of all thy Miniſters.*

I

I ſhall now touch his Confuſion, and ſo diſcover his Blaſphemy.

Call to Prayer, p. 16. *Prayer is a Holy and Reverend Communion of ſinful Duſt and Aſhes, with the great and glorious God.*

Page 108. He tells of a *Quaker, that had ſo much of Chriſt's Spirit and Religion* Outwardly in Him, *as to pray.*

Page 52. *I think there are but few Hypocrites that keep up a conſtant Courſe of Prayer, and yet I cannot ſay, but there may be ſome and* Many.

Page 145. *Though Chriſt be not preſent upon Earth Corporally and Carnally, he is truly preſent by his Spirit, and he dwells in his Saints*; This latter is for the Quakers; *But where doth he read of a carnall Chriſt*

Page 66. The Prieſt ſaith, *Behold we are lean, exceeding lean, like blaſted Corn, there is Husk, but no Corn.*

Page 72. *Thence it is that we are like raw Fleſh, unſodden Chriſtians, Milk-ſops.*

Quakeriſm Subverted, Pag. 27, 28. The Prieſt ſaith, *In every man, ſince the Fall, there is ſomething of God and ſomething of Satan, Fleſh and Spirit, Light and Darkneſs.* Page 34. he ſaith, (*This Light which is ſomething of God, by him placed in Oppoſition to Satan, Spirit in Oppoſition to Fleſh*) *is guilty of all ſins of Omiſſion and Commiſſion, which the Soul is charged with, & guilty of; it hath a Hand in all Thought ſins, Heart ſins, Tongue ſins, Life ſins*; This is the Language of this Blaſphemer. Hear him further.

Page 21. *The worſt of men hath a Light within him, and ſo we ſay, that Jeſus Chriſt is the true Light, which enlighteneth every man that cometh into the World*, John 1. 9. Page 23. He calls *this Light within, the* Quakers Diana. *Call to Prayer*, p. 112. *The* Quakers Dagon. In Blaſphemy of the true God and Chriſt, once more hear him, *Quakeriſm ſubverted*, page 33. *The Light goes down with the Soul into Hell*, p. 34. *The Light within, in Hell, is turned into a Self-tormenting Light.* What is this but to ſay, The Light of Chriſt tormenteth it ſelf in Hell; Confuſion and Blaſphemy.

But

But for all this, this skirmiſhing Prieſt would not be called a Deceiver, Lyar, Hypocrite, no more would his Generation the *Scribes* and *Phariſees* of old, yet he tells us himſelf, *Call to Prayer*, p. 113. *I could bring many that could not endure ſuch Miniſters as I.* No marvail, *Skirmiſher*; many ſee thee to be a Cloud without Water; but if this Prieſt mean his own Generation, it is no Wonder; for though it be not very long ſince he turned Parſon, and crept in among the *Chimmerims*, or men of the Black Robe (for formerly he was a Juſtice's Clark, and thirſted eagerly after the *Quakers* Money, but as yet I hear not that he returned them their Money again) yet in this ſhort time he hath defiled his own Neſt, charged his Brethren with vile Hypocriſie, ſtilled them Hypocritical Miniſters, yet of himſelf ſaith, *I am the moſt rude and unskilful of all thy Miniſters*; hath he not marked his own Noſe? What conſtrained him to pray Hypocritically, diſſemble with God, and lye to the Almighty? Not the Truth; for there is no Lye of it; not the Spirit of Truth; for that leadeth into all Truth: He hath been acted by another Spirit. Well he is ſeen by many to be what he is, an Hypocrite.

And whereas he ſaith, many will not endure ſuch Preachers as he, I add, no Doubt; but from henceforth ſome that have heard him, and approved of him, being ſimply betrayed by him, now ſeeing him, will hear him no more, but quite turn their Backs of that Rude, Diſtracted, Hypocritical, Diſſembling, Lying Miniſter, all which his own Confeſſion proves him to be; alſo a Baſe, Wicked, Confuſed, Blaſpheming Prieſt, all which his own Works prove him to be.

Now if any moderate Inquirer ſhall ask a Reaſon why I heap theſe things upon him? I anſwer, I am only an Inſtrument in the Lord's Hand, and the God of Heaven is pouring Contempt upon him; he hath lift up himſelf, and not by the Lord, and therefore the Lord is caſting him down. For the Truth's Sake, and for the Sake of the ſimple hearted where this may come, have I collected theſe paſſages out of his Works, giving the Title of the Book and Page, in which whoſo deſires may in his

Books

Books read them more at large, many Groſs things I have paſt by in his Books, eſpecially *Quakerism ſubverted*, as alſo in his *Skirmiſh*, the latter being fully anſwered already: It is for Truth's Sake, and the Sake of Peoples Souls which are miſguided, that thus far I have run through his dirty Channel; what I have written I commend to every Man's Conſcience in the Sight of God, who am Truth's Friend, and the Soul's Friend, but an Enemy to that which miſguideth it.

Roger Haydock.

THE END.